

THE
C H A R A C T E R
Of the
SOBER
NON-CONFORMIST.

By John Gere M. A. and late
Preacher of the Word at
St. A L B A N S.

Published according to Order.

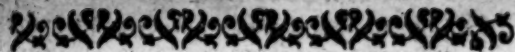
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A

CHARACTER

Of the Sober

NON-CONFORMIST.

THE *Old English Puritane* was such an one, that honoured God *a* above all, ^{a Mar. 22, 37} and under God gave *b* every one his due. ^{38, 39. 1 Pet. 2, 17} His *c* first care was to serve God, and ^{b Rom. 13, 7.} therein he did not what was good in his *d* own, but ^{c Mar. 6. 33} in Gods sight, making the Word of God the rule ^{d Deut. 12. 8.} of his Worship. He highly esteemed *e* order in the ^{e Col. 3. 5.} House of God; but would not under colour of that, ^{f Ver. 21, 22} submit to superstitious Rites, which are superfluous, ^{g Rom. 13. 1} and ^{h Mat. 15. 9.} perish in their use. He revered *g* Authority, keeping within its sphere; but durst not under ^{Col. 2. 8} pretence of subjection to the higher powers ^{i Act. 2. 43.} *h*, wor- ^{j 1 Cor. 1. 17.} ship God after the traditions of men. He made con- ^{k Col. 4. 2.} science of *i* all Gods ordinances, though ^{l Psal. 92. 2} some he ^{m Psal. 55. 17.} esteemed of more consequence. He was much in ^{n Matt. 6. 6} *l* prayer; with it he ^{o 2 Sam. 6. 30.} began, and closed the day. In ^{p 1 Tim. 2. 13} it he was exercised in his *n* Closet, *o* Family, *p* and ^{q 1 Sam. 1. 15} publike assembly. He esteemed that manner of Prayer ^{Rom. 8. 26} best, where by the *q* gift of God, expressions were va-

ried according to present wants and occasions, yet did he not account *r* set-forms unlawful. Therefore in that circumstance of the Church he did not wholly
 Numb. 10. 35, 36
 f 1 Cor. 9. 20. f reject the Liturgy, but the corruption of it. He esteemed *r* reading of the word an ordinance of God both
 21, 22, 23. in private and publick; but did not account reading
 1 Acts 13, 15. to be Preaching. The Word *n* Read he esteemed of
 Psal. 1. 7. more authority, but the *x* word preachd of more effi-
 2 1 Tim. 3. 15. cacy. y He accounted preaching as necessary now as
 2 1 Cor. 1. 21. in the Primative Church: Gods *z* pleasure being still
 Rom. 1. 16. by the foolishness of Preaching to save those that be-
 y Matt. 28. 20. lieve. He esteemed that preaching best *a* wherein was
 2 1 Cor. 1. 21. most of God, least of man, when vain flourishes of
 2 1 Cor. 14, 24. wit and words were declined, and the demonstrati-
 25, 1 Cor. 2. on of Gods Spirit and Power studied: yet could he
 1, 3, 4, 5. distinguish between *b* studied plainness, and negligent
 2 Cor. 4. 5. rudeness. He accounted *c* perspicuity the best grace
 b 2 Cor. 3. 17. of a Preacher; And that *d* method best which was
 2 Tim. 4. 13. most helpful to understanding, affection, and me-
 2 Tim. 2. 15. mory. To which ordinarily he esteemed none so con-
 Eccl. 12, 9, 10. ductible as that by Doctrine, Reason and Use. He este-
 6, c 1 Cor. 14. med those *e* Sermons best that came closest to the con-
 2, 3, 4, 5, 6, 9. science; yet would he have mens consciences awake-
 d 1 Cor. 14, 25. ned, nor their persons disgrac'd. He was a man of
 e 1 Tim. 5. 1. good spiritual fappetite, and could not be conten-
 f 1 Pet. 2. 2. ted with *g* one meal a day. An Afternoon-Sermon
 g Jam. 1. 19. did relish as well to him as one in the morning. He
 2 Tim. 4. 1, 2. was not satisfied with *h* Prayers without Preaching:
 h Pro. 28, 9. which if it were wanting at *i* home, he would seek a-
 i Amos 8. 12. broad; yet would he not by *k* absence discourage his
 Mat 3. 5. Minister, if faithful, though another might have quick-
 2 1 Cor. 3. 21. er gifts. A *l* Lecture he esteemed, though not necessa-
 21, 1 Cor. 4. 6. ry, yet a blessing, and would redeem *m* such an oppor-
 l 1 Tim. 4. 1, 2. tunity with some pains and loss. The *n* Lords day he e-
 m Eph. 5. 16. steemed
 n 1 Cor. 16. 2.
 o Rev. 1. 10.

seemed a divine ordinance, and ^o rest on it necessary, ^o Exod. 8. 3.
 so far as it conduced to holiness. He was ^p very con- ^p Exod. 20. 8.
 scientious in observance of that day as the Mart day
 of the Soul. He was very careful to ^q remember it, ^q 2 Chron. 23.
 to get house and heart in order for it: and when it ^{20. Psal. 92.}
 came, he was studious to improve it. He ^r redeemed ^r Isa. 58. 13,
 the morning from superfluous sleep, ^s and watched ^s Exod. 20. 8.
 the whole day over his thoughts and words, not onely ^{Acts 20. 7.}
 to restrain them from wickedness, but worldiness,
^r All parts of the day were alike holy to him, and his ^r Deut. 6. 7.
 care was continued in it in variety of holy duties:
 what he heard in publick, he repeated in private, to
^u what it upon himself and family. Lawful ^x recrea- ^u Isa. 58. 13,
 tions he thought this day unseasonable, and ^y unlaw- ^y 14.
 ful ones much more abominable: yet he knew ^z the ^z Exodu. 32. 6.
 liberty God gave him for needful refreshing, which
 he did neither refuse nor abuse, The Sacrament of
^a Baptism he received in Infancy, which he looked
 back to in age to answer his engagements, and claim ^a 1 Cor. 10. 6.
 his priviledges; ^b The Lords Supper he accounted ^b John 5. 37.
 part of his souls food: to which he laboured to keep ^{John 6. 48.}
 an appetite. ^c He esteemed it an ordinance of nearest ^c 1 Cor. 10. 16.
 communion with Christ, and so requiring most ^d ex- ^d 1 Cor. 11. 28
 act preparation, His first care was in the ^e examinati- ^e 1 Cor. 5. 13
 on of himseif: yet as an act of ^f office or charity, he ^f Revel. 3. 2.
 had an eye on others.

He endeavoured to have the scandalous ^g cast out of ^g Rev. 2. 25.
 Communion: but he ^h cast not out himself because ^h Mat. 16. 6.
 the scandalous were suffered by the negligence of o-
 thers. He condemned that ⁱ superstition and vanity of ⁱ Acts 13. 12.
 Popish Mock-fasts: yet neglected not one occasion ⁱ 1 Cor. 7. 5.
 to humble his soul by right Fasting. ^k He abhorred ^k Mat. 15. 8.
 the Popish doctrine of *opus operatum* in the notion,
 And in practise rested in ^l no performance, but ^l Joh. 4. 23, 24.

in *Heb.* 3. 2. what was done in spirit and truth, He thought
 5. 6. God had left a rule in his word for *m* discipline, and
 in *Tim.* 5. 17. that *n* Aristocratical by Elders, not Monarchical by
 Bishops, nor democratical by the people. Right *e*
 1 *Tim.* 4. 14. Discipline he judged pertaining not to the being,
Alt. 10. 17. but well-being of a Church. Therefore he esteemed
 18. those Churches most pure where the Government is
Alt. 11. 18. by Elders, yet unchurched not those where it was o-
 2 *Joh.* 11. 51 therways. Perfection *p* in Churches he thought a
 p 1 *Cor.* 11. thing rather to be desired then hoped for. And so he
 17, 18. 19. expected not a Church state without all defects. The
Rev. 2. 14. *g* corruptions that were in Churches he thought his
 20. duty to bewail, without endeavours of amendment;
 q 1 *Cor.* 5. 2. yet, would he not *r* seperate, where he might pariake
Rev. 2. 5. in the worship, and not in the corruption. He put
Ezek. 5. 4. not *s* holiness in Churches, as in the Temple of the
 1 *Heb.* 10. 25 Jews; but onely counted them convenient like their
John 4. 11. Synagoues. He would have them kept *t* decent, not
 f 1 *Tim.* 2. 8. magnificent, knowing that the Gospel requires not
 t 1 *Cor.* 14. outward pomp. His chiefest musick was *u* singing of
 40. Psalms: wherein though he neglected not the melody
 u *Lam.* 5. 3. of the voice, yet he chiefly looked after that of the
 x *Coll.* 3. 16. x heart. He disliked such *y* Church musick as moved
 y 1 *Cor.* 14. sensual delight, and was an hindrance to spiritual in-
 26. largements. He accounted *z* subjection to the High-
 2 *Rom.* 13. 1 *er* Powers to be part of pure Religion, as well as to
 1 *Lam.* 1. 27. visit the fatherless and widdowes: yet did he distin-
 guish between authority and lusts of Magistrates, to
 a 1 *Cor.* 7. 23 that he submitted, *a* but in these he durst not be a *ser-*
 b *Rom.* 13. 5. vant of men, being bought with a price. *b* Just Lawes
 and commands he willingly obeyed not only for fear
 c *Alt.* 4. 19. but for conscience also; but such as were unjust he
 refused to observe, chusing *c* rather to obey God than
 d *Ier.* 26. 14 man: yet his refusal was *d* modest and with submis-
 15. sion

sion to penalties, unless he could procure indulgence
 from Authority. He was careful in all relations to
 know and do duty, and that with *e* singleness of heart
 as unto Christ. He accounted *f* Religion an engage-
 ment to duty, that the best Christians should be best
 husbands, best wives, best Parents, best children, best
 masters, best servants, best Magistrates, best Subjects,
 that the *g* doctrine of God might be adorned, *h* not
 b'asphemed. His family he endeavoured to make a
 Church, both in regard of *i* persons and exercises, ad-
 mitting none into it but such as feared God, and la-
 bouring that those that were born in it, might be
 born again to God. He *k* blessed his family morning
 and evening by the Word and Prayer, and took care
 to perform those *Ordinances* in the best season. He
 brought up his children in the nurture and admoni-
 tion of the Lord, and commanded his *m* Servants to
 keep the way of the Lord. He set up *n* discipline in
 his family, as he desired it in the Church, not onely
 reprovng, *o* but restraining vileness in his. *p* He was
 conscientious *q* of equity as well as piety: knowing
 that *r* unrighteousness is abomination as well as un-
 godliness. He was cautious in promising, *s* but
 careful in performing, counting his word no less en-
 gagement then his bond. He was a man of a tender
 heart, not only in regard of his own sin, but others
 misery, not counting mercy *x* arbitrary, but a
 necessary duty, wherein as he prayed for *p* Wisdome
 to direct him, so he studied for *z* chearfulness and
 bounty to act. He was sober in the use of the things
 of this life, rather *b* beating down the body, then
 pampering it; yet *c* he denied not himself the use of
 Gods blessing, lest he should be *d* unthankful; but *a*-
 voided excess lest he should be forgetful of the Do-
 ner,

Eph. 5. 21,
23. &c.

Col. 3. 23.
1 Tim. 6. 1.

Titus. 2. 9, 10.
1 Pet. 3. 1, 2, 3.

Titus. 3. 1.
Mar. 17. 27.

Colof. 4. 15.
Pl. 12. 1, 2, 6, 7.

1 Ch. 16. 43.

Eph. 6. 4.

Gen. 18. 19.

1 Sam. 10. 1.

1 Sam. 3. 13.

Tit. 2. 21, 12.

Prov. 11. 1.

2 Cor. 1. 17.

Psal. 15. 4.

Ezek. 36. 26.

Lu. 10. 33. 37.

Mat. 25. 34.

James 2. 13.

Psal. 112. 5.

Rom. 12. 8.

2 Cor. 9. 5, 6.

1 Pet. 5. 3.

1 Cor. 9. 27.

Ecclef. 3. 24.

Deut. 8. 10.

6 *The Character of an old English Puritan.*

1 Tim. 3. 9. ner. In his habit he avoided *f* costliness and vanity;
 1 Pet. 3. 3. 4. neither exceeding his degree in civility, nor declining
 Phil. 4. 8. what suited with Christianity, desiring in all things to
 1 Bph. 6. 10. expresse *g* gravity. His whole life he accounted *h* a
 1 Heb. 2. 9. 10. warfare, wherein Christ was his *i* Captaine, his arms,
 1 Ephes. 6. 18. *k* prayers and tears. The *l* Cross his Banner, and his
 Hosea 12. 4. *m* word *Vincit qui patitur*.
 1 Cor. 15. 48. He was *o* *ἀνὴρ ἰσχυρὸς* immovable in all times,
 Ephes. 4. 14. so that they who in the midst of many opinions have
 Cant. 1. 7. lost the view of true Religion, may return to him and
 Jer. 6. 16. there find it.
 1 Matt. 16. 24.
 Gal. 6. 14. 7.
 Luke 8. 15
 Rev. 12. 11,
 and 14. 12.

Readers, Seeing a passage in Mr. Tombes his Book
 Against perdobaptisme; wherein he compares the
 Non-conformists in *England*, to the Anabaptists in
Germany, in regard of their miscarriages and ill suc-
 cess in their endeavours, till of late years; I was mo-
 ved for the vindication of those Faithful and Reverend
 Witnesses of Christ, to publish this Character;
 whereof if any shall desire proof in matter of fact, as
 in matter of right, the Margin contains evidence, let
 him either consult their Writings, or those who are
 fit Witnesses by reason of age, fidelity and acquaint-
 ance, having fully known their Doctrine, manner of
 Life, Purpose, Faith, Long-suffering, Love, Patience,
 Persecution and Affliction, &c. 2 Tim. 3. 10. 11. And
 I doubt not but full testimony will be given that their
 aim and general course was according to the Rule.
 Some extravagants there be in all professions, but we
 are to judge of a profession by the Rule they hold
 forth, and that carriage of the professors which is ge-
 neral and ordinary.

F I N I S.